

Proposal Integrated Curriculum of Islamic Elementary School in Islamic Education Philosophy Frame

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Abstract. Integrated Islamic Elementary School experienced a very encouraging development, as a school that has the aim of directing education to Islam but still under the rules of the Ministry of Education of the Republic of Indonesia, Integrated Islamic Elementary Schools use general education's curriculum and include Islamic education's curriculum, it is very important to know whether the curriculum is applied in accordance with the framework of Islamic education. The related problems are how the philosophy of education in Islam is, how the education curriculum in Islam is, how the education curriculum of the Islamic primary school integrated is, and how it fits. The research design uses a literature study, which examines the thoughts on Islamic education in this matter, especially Imam al-Ghazali and Ibn Khaldun, this design is used to answer the first to third problem formulation, while the fourth problem formulation uses a qualitative approach to interview methods and uses FGD techniques. The results of this study indicate that the objectives and methods applied in the Integrated Islamic elementary school in Bandar Lampung City are in accordance with the objectives and methods of Islamic education, but there are weaknesses in the integration of general science and Islamic religion applied in the curriculum of Integrated Islamic elementary school's education that is the mixed subjects so it repeats itself for a long time, as in Islamic Education (PAI) subjects there is a discussion about tauhid, memorization of the quran, tajwid, Islamic history, while the subject of this in the branch of knowledge in Islam is a branch of science itself. Study is needed to fix subjects that are in accordance with the philosophy framework of Islamic education.

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Keywords: Philosophy of Islamic Education, Integrated Islamic Elementary School.

1. Introduction

1.1. Background of the Problem

Various problems faced by humans today are believed to be one of them caused by the disorientation of science. The disorientation in question is that science based on positivistic philosophy has given birth to materialist individuals, that is, individuals who believe in matter as their ultimate goal. Physics, mathematics, chemistry, and various other sciences in addition to producing advanced technology that helps human life, also gives birth to the destruction of nature and the destruction of human civilization.¹

Human civilization at this time is believed to develop on the foundation of the positivism school of thought, even the human reasoning power and the order of values in the individual at this time develops on the dominance of the positivism school of thought. Positivism literally means several meanings: First, positive means conclusion, a summary of actions taken from divine and human institutions as distinguished from natural, necessary, and eternal. For example, positive law is distinguished from natural law and divine law. Second, the positive term implies practical, appropriate, useful and certain. Third, certain ways of thinking used to recognize objects in the form of ways of thinking that prioritize experience,

¹ Ibnu Khaldun. Mukaddimah. Pp.666

data and facts (practical-empirical) rather than the formulation of theory and speculation. Positive refers to scientific thinking based on experience².

Positivism is a philosophical flow that approaches and understands objects based on empirical data sets and mathematical calculations. From the point of philosophy, positivism is a way of thinking that assumes that the main and first pillar of scientific knowledge is the experience and observation of objects that are perceived and experienced as definite data or facts. The method of positivism implies a work method that starts from an empirical observation of phenomena, objects, facts, or reality. The purpose of such observations is to find linkages and working laws and arrange objects so that predictions can be made that make sense.

Positivism is the dominant school of thought that is closely related to the results of progress that has been achieved by non-philosophical sciences such as physics, mathematics, biology, chemistry, astronomy, and technical engineering. The principles and natural laws that govern all things are transferred to the machine. The transfer of natural principles and laws also gave birth to products of scientific invention and super-sophisticated technical engineering such as, electricity, cellphones, internet systems, DNA discovery and so on, so that the findings became an absolute justification for the validity and excellence of positive science compared to scientific disciplines that were other³.

But behind its dominating superiority and usefulness for human life, positivism is also considered as the root cause of the birth of one-dimensional humans because human civilization guarded by positivism changes reason or logos into technology. The relationship between technological reason is the cause of the destruction of the order of values and human orientation, Herbert Marcuse observantly found a critical point, namely the ambivalence of technology, which is the dimwardness of the face of technology. On the one hand technology brings progress, ease, freedom, excitement, but on the other hand at the same time also brings complexity, distress, deterioration, deterrence, and destruction because technology also has an impact and implications for reality and the psychic world. The explanation of this is that the technological conquest of nature which then has an impact on the abundance of material, luxury, comfort, and ease of life is an intermediary for the conquest of these technical devices on human life, at this time humans must match and give themselves up to be governed and governed by machines that engineered by humans themselves. As Lewis Mumford said that in a technological society there is a shift in the position of individuals, that is, machines become a factor and humans become a fact.⁴.

The flow of thought positivism also penetrated to the systematization of education, because the development of human civilization until now is the result of education. In order to clarify positivism as a school of thought that forms the basis of education, it can be explored through the study of thought by Immanuel Kant who removes the gap between reason and reality, by returning to the subject of thinkers. So the focus and search for rational knowledge must be centered on the subject of thinking, recognizing, pondering, and investigating reality. Originating from analysis on the basis of the thought process of the subject of thinking, knowledge can be divided into external and internal spheres, so that ontological studies are replaced by epistemological analysis.⁵.

Thus, science continues to develop and produce discoveries about the causes, principles, and laws that underlie and regulate phenomena that not only stop as information or material knowledge that is frozen in theoretical formulas or books, but these principles and

² Herbert Marcuse, *Perang Melawan Kapitalisme Global*. pp.194

³ Herbert Marcuse. pp.195

⁴ Herbert Marcuse. pp.202

⁵ Herbert Marcuse. pp.199

laws continue to be studied and developed, tested and then transferred to the machine and sophisticated technology. Furthermore, the use of science and technology in the industrial world is only product and profit oriented rather than the fulfillment of life naturally and the realization of individual potential, this extends to all aspects of human life. So humans are only valuable as far as producing or having the energy to work. The role and function of humans is commensurate with the role and function of machines, which is the cause of humanity's decline due to a shift in orientation to competition under the interests of markets and capital, glorification of power, abundance of property, and worship of the reality and status of individuals in society. This condition is meant that education, science give birth to materialistic humans..

Concerns about the condition of education are surrounded by positivistic schools of thought arousing the awareness of many parties regarding the strategic function of education, in the last decade the emergence of integrated Islamic schools, from the level of early childhood education to tertiary education. Integrated Islamic school is a school that combines general lessons based on the national curriculum with Islamic religious lessons. This school has quite a lot of load, so the study hours are longer. So this school is often referred to as 'full day school'. So in this integrated Islamic school, students besides learning general subjects such as mathematics, Indonesian, natural sciences, social studies and others also study religion. Lessons related to this religion include recitation, memorization of prayers, memorization of hadith, obligatory congregational prayers and sunnah (such as Dhuha), Islamic history, fiqh and others. Including the formation of Islamic morals, behavior and habits. In the world of higher education there is a movement to change religious tertiary institutions such as institutes or colleges into universities, this change is motivated by the spirit so that graduates of religious education can be used in the world of work based on markets, capital and technology.

This change must be criticized, so that the spirit that underlies change does not make the state of civilization damaged and destroyed by materialism-oriented individuals not worse, namely the religious justification of the destruction and decline of civilization, dehumanization, and disorientation of individual values. The criticism step will be carried out through an integrated Islamic school education curriculum review especially the Integrated Islamic elementary school using the flow of thought approach, and the foundation of educational philosophy according to how many Islamic thinkers (Imam Al-Ghazali and Ibn Khaldun). The review of the integrated Islamic elementary school education curriculum is based on the function of the curriculum as a set of plans and arrangements regarding educational goals. Meanwhile, the integrated Islamic elementary school first moved to change the awareness of the current state of the world, especially in Indonesia.

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1.2. Formulation of the problem

Based on the background of the problem, the formulation of this research problem is as follows:

1. What is the basic framework of the philosophy of education in Islam according to Islamic thinkers Imam Al-Ghazali and Ibn Khaldun?
2. How is the curriculum framework in accordance with the foundation of the philosophy of education?
3. What educational philosophy underlies the curriculum of Islamic elementary school education in Bandar Lampung City?
4. How far is the suitability of the integrated Islamic elementary school education curriculum in Bandar Lampung City against the basic framework of the philosophy of Islamic education?

2. Research Methods

2.1. Object of Study

Integrated Islamic elementary school which is the object of study is a school located in Bandar Lampung City, Lampung Province in Indonesia.

2.2. Research Design

This research will use a qualitative approach with literature study, content analysis, and descriptive methods.⁶ Literature study method is needed to get the formulation of the education curriculum from the results of synthesizing the results of thought from bearers of positivism, and Islamic thinkers Imam Al-Ghazali and Ibn Khaldun. The research then continues with a review of the curriculum used by integrated Islamic elementary schools, at this stage content analysis methods will be used to obtain a comparison and measurement of trends in the use of integrated Islamic elementary school curricula. In order to achieve valid comparisons and measurements of curriculum tendencies used by integrated Islamic elementary schools, the research continues to descriptive research, specifically by observing or observing students, to see the results of applying the curriculum used by integrated Islamic elementary schools.

2.3. Research Data Sources

Research sources that will be used are:

1. Documentation
The documentation in question is in the form of books related to positivistic thinking methods related to curriculum and educational methods, books by Islamic thinkers such as Imam Al-Ghazali and Ibn Khaldun explaining problems related to philosophical foundations or thinking methods related to curriculum and methods education.
2. Curriculum Blueprint
The intended blueprint of the curriculum is that which is owned and used by Islamic elementary schools in Bandar Lampung, as well as the national basic education curriculum.
3. Interview Results
The interview will be used to complete the analysis of the background of the use of the curriculum, and gain an understanding of the reasons for the use of an integrated Islamic elementary school curriculum.
4. Observation Results
Observation is intended to get the validity of the semantic data measurements that have been made previously.

2.4. Data Analysis

Data analysis include temporary conclusions, and then conclusions as a whole, then explained with a descriptive explanation. The data obtained through the results of interviews with the Focus Group Discussion techniques are interpreted by looking at their suitability with educational goals, educational materials, educational methods, educational evaluations that have been extracted from some literature of Islamic thinkers.

⁶ Lexy J Moleong. Metodologi Penelitian Kualitatif.

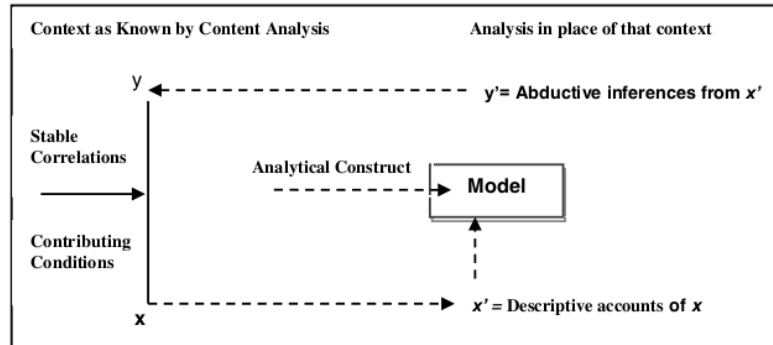


Figure 1. Data Analysis Technique

3. Discussion

An overview of the integrated Islamic elementary school curriculum is carried out by looking at the learning objectives, subjects, and methods applied to the Integrated Islamic Elementary School of Muhammadiyah and Permata Bunda Bandar Lampung. Broadly speaking research is to form humans or students into people who are *salimull aqidah* that have strong and clear faith in Allah SWT, shahihull worship that is always carrying out the worship that Allah SWT commands because the way to achieve *salimull aqidah* is shahihull worship, *salimull aqidah* is not can be achieved without becoming *shahihull ibadah*, *matinul khuluq* or a strong character because *shahihull aqidah* is achieved by way of *matinul khuluq* namely the attitude and behavior of the servant to its creator, *mustaqqatul fikri* or intellect who thinks that to become *shahihull ibadah*, *salimull aqidah*, *matinul khuluq* is with science and reason is the source of knowledge, then are the characters that must exist in a Muslim to arrive at the state of *salimull aqidah* namely *mujahadatul linafsihi* or struggle against lust, *harishun ala waqtihi* or good at keeping time, *munazhzhmun fi syuunihi* or regular in affairs, *qodirun ala kasbi* or having the ability or effort of their own, *nafi'un liqhoirihi* or beneficial to others.

The purpose of Islamic Education abstracted from the thoughts of Imam al-Ghazali, Ibn Khaldun, and other thinkers contained in this research literature is the same as the goals set by the Integrated Islamic Elementary School, because basically those goals are abstracted from these Islamic thinkers, whose thoughts are sourced from the hadiths, sunnah, and verses of the Qur'an. The purpose of education is to instill *aqidah*, form the character or character of students in accordance with Islamic teachings of the 10 characters that have been mentioned, and teach science as a way for true and pure *aqidah*, besides that as a way to achieve the perfection of students in the world because of the world's journey is the provision of life in the hereafter. So in terms of the basis or foundation of education, the Integrated Islamic Elementary School formulates objectives or foundation in line.

The characters to be achieved as a result of the process of education or learning in integrated Islamic elementary schools that show the objectives of integrated Islamic education including integrated Islamic elementary schools are subsequently achieved with the material and methods applied by the Integrated Islamic Elementary School, namely whether or not the material taught to achieve the objectives, and whether or not the method applied. The material and methods referred to are part of the education curriculum which will then be reviewed or seen in common and their compatibility with the material and methods that have been described by Imam al-Ghazali and also Ibn Khaldun, and other thinkers in the literature in this study. The content in the curriculum at the Integrated Islamic Elementary School is composed of:

- A. Attitude: namely the assessment of accepting and practicing the religious teachings they hold, as an Islamic elementary school, the teachings taught to be accepted and carried out are Duha Prayers, Dhuhr Prayers in Congregation, and *Murojaah*, namely memorizing Al-Qur'an verses. Attitude assessment also consists of evaluating honesty, courtesy, discipline, responsibility, trust in interacting, evaluation of one of them is done by order greeting.

The attitude referred to in Islamic Education as described by Imam al-Ghazali is the formation of *ahlakul karimah*, in this case there is no specific method for instilling an attitude or ahlak accordance with Islamic teachings. The use of the word attitude should also be replaced by the term *ahlakul karimah* because ahlak in Islam has very clear reference to As-Sunnah, while the term reference attitude and indicators are still very vague.

- B. Knowledge: is the content of subjects taught namely mathematics, Indonesian, Citizenship Education (PKN), Islamic Education (PAI), Physical Sports and Health Education (PJOK), Cultural Arts and craftsmanship (SBDP). Of the total school time students teach this knowledge gets the biggest portion. When compared with the description of Islamic education according to Imam al-Ghazali that the greatest knowledge taught to students as early as possible is the cultivation of aqidah related to the Essence of Allah *Ta'ala* that Allah is Almighty, the attributes of Allah *Subhanahu Wa Ta'ala*, and the teaching of deeds the deeds of God "*azza Wa Jalla*", then this should be the greatest content of planting aqidah which is given in stages in accordance with the development of the age of the students.

Although the content of this aqidah is taught in the PAI (Islamic Education) subjects, the portion is very small, namely in class I children are taught to be limited to the law of faith and the pillars of Islam which are taught for one year, and then continued with the next classes the material of aqidah remains about the law of faith and Islam, as described by Ibn Khaldun, that the giving of a point of knowledge should not be too long so that students will not know the meaning of the knowledge taught to them. In addition, the material in PAI (Islamic Education) in terms of class level is also mixed, namely in it contains *aqidah*, *ahlak*, *tajwid*, understanding of the contents of some verses of the Qur'an, of course this is an act of mixing and mixing branches of science.

- C. Local Content: the intended local content is Arabic, English, Lampung Language and Computer Information Technology. Judging from Ibn Khaldun's description that the basis for understanding the Qur'an is Arabic then by setting the objectives of Islamic Education that was made Arabic should have a greater portion of learning and continue to develop in accordance with the development of mastery by students, in addition it should be material Arabic learning is not separated from learning to write Arabic as a different content. In this matter Arabic writing material lies in the Islamic content of the Muhammadiyah teachings.

- D. Muhammadiyah Teachings: namely learning material consisting of prayer, tahsin, and tafidz. So it appears that the basis for the provision of religious knowledge is not based on the development of the needs of students such as fardhu's commentary on the material taught which is voiced by Imam al-Ghazali, the provision of material is based on the sharing of knowledge itself. With this condition students remain as objects and the subject is science itself.

A thorough review of the contents of the curriculum in the Integrated Islamic Elementary School is needed so that the objectives of Islamic education can be achieved, the condition that the burden of the child is too heavy because of being given mixed knowledge must be avoided. It is very important to clarify and instill a very deep aqidah in students and also the planting of *ahlakul karimah* with targeted methods.

Weaknesses in the Integrated Islamic Elementary School curriculum are the full application of the curriculum set by the government, which is the same as general education, the difference is in some local content namely Arabic and Islamic content that is memorization of Al-Qur'an letters that are adjusted with the level of age and memorization of prayers and hadiths. So that the contents of planting aqidah and the formation of ahlak have very little portion and the method applied is still unclear as to its accuracy. An in-depth study is needed to achieve the right and appropriate materials and methods.

4. Conclusions

The conclusions of this study are:

1. The basic framework of the philosophy of education in Islam according to Islamic thinkers namely Imam al-Ghazali is related to the purpose of education in Islam, that education is a process of learning and teaching that aims to seek the pleasure of Allah SWT. Education aims to show people to the road to the hereafter, in this case the attainment of the hereafter is the achievement of the world because the world is the road to the hereafter. Therefore, in terms of science in Islam according to Imam al-Ghazali broadly divided into world science and the hereafter. The afterlife is a science derived from the Qur'an and Sunnah that can be achieved with the perfection of mind and heart, while world science is the science of achieving the perfection of the world so that it includes fiqh, and other sciences developed based on the development of one's own science. Science consists of supporting sciences related to the understanding and exploration of reason to knowledge-knowledge which is basically like distilling water from the rose, in other words science that faces Allah is the nature of man, existed since humans were born. Kerangka kurikulum terkait dengan kerangka filsafat pendidikan dalam Agama Islam menurut Imam al-Ghazali adalah bertahap sesuai dengan penisbatan fardhunya, yaitu sesuai dengan perkembangan anak didik dan perkembangan akalunya, serta kebutuhan hidupnya. Pentahapan dalam pendidikan yang paling awal adalah penanaman aqidah dan ahlak karena kedua hal ini adalah saling terkait, aqidah pada anak di awal pendidikan yaitu pendidikan dasar dilakukan dengan metode doktrinasi mengenai sifat-sifat Allah *Subhanahu Wa Ta'ala*, wujud-wujud Allah *Subhanahu Wa Ta'ala*, dan perbuatan Allah *Subhanahu Wa Ta'ala*, ketiga hal ini adalah dasar dari aqidah. Penanaman ahlak dilakukan melalui ketauladanan dari pengajar, orang tua, dan lingkungan serta melalui pembelajaran untuk mengelola keadaan hati yang terpuji agar menghasilkan amal perbuatan yang terpuji. Penanaman aqidah dan ahlak ini harus diberikan secara berkesinambungan tidak dapat terputus. Kurikulum harus memperhatikan untuk tidak tercampur baurnya cabang-cabang ilmu karena hanya akan membuat kebingungan pada anak didik, pokok cabang ilmu harus diketahui sebagai dasar ilmu yang diberikan kepada anak didik. Memulai pembelajaran terlebih dahulu harus disesuaikan pada kapasitas anak didik dalam hal pengetahuan dan kemampuan berfikirnya. Metode kekerasan harus sangat dihindarkan, karena pendidikan lebih berhasil diberikan pada suasana kelembutan dan pendekatan kepada anak didik.
2. Philosophy of education which underlies the Integrated Islamic Primary School is Islamic education, the curriculum framework applied is the framework of educational philosophy similar to that found from the thoughts of Islamic thinkers especially Imam al-Ghazali and Ibn Khaldun.
3. Weaknesses in the suitability of the education curriculum in the Integrated Islamic elementary school in Bandar Lampung City are in the method of planting aqidah and ahlak to students.

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